J. Linton E-5 (1926-27) 1933 FY8 Tanala FY8

582 were Tanala prisoners of war whose antecedents were well known.
567 If the slave came of a good family, the fact that he or she was a slave carried little social stigma and the children would be accepted as equals by their relatives.

In unions of commoners and slaves there was no marriage ceremony. [585] If a common man took a slave woman as a concubine, her status was not changed unless a child was born to them. After this, the father was in honor bound to buy her and their child from her owner. He would usually free both of them by calling together his family and pronouncing a curse on anyone who thenceforth considered them as slaves. If he did this, the child inherited his gens and rank. If he failed to do it the child and mother remained slaves and might be sold by his heirs after his death.

If a woman who had been captured and enslaved bore a child to her master, her relatives might remove her slave status by paying a partial ransom. This was called *lonjolanpanana* ("to replace carrying the bamboo") in reference to the long bamboo bottles used by slave women for carrying water. It was usually about half the [435] woman's market value as a slave, perhaps four to six head of cattle. The payment of this ransom not only freed the woman and her offspring, but gave her an honorable position in the household equal to that of any of the regularly married wives.

Marriages between common women and slave men were less [587] frequent, but by no means unknown. Middle-aged widows who wished to be only wives frequently took slave husbands. The first step was to buy the man, if he belonged to someone else. The woman then made a feast, killed an ox and distributed the meat to her relatives, and announced that this man was henceforth free and her husband. The wife had a whip hand in such unions. The husband, even though officially free, could not return to his own people. More- [584] over, if he behaved badly or paid attention to other women, his wife could reduce him to slavery again and even sell him.

567 Children of common women and slave men took the gens and rank of the mother. However, if the father was a Tanala and had been a man of good family, or a noble, before his enslavement, the children might go back to his people when they were grown and could legitimately claim his gens and rank.

RELATIONSHIP TERMS

601 The Tanala system of relationship terms is comparatively simple. It was impossible to get an authoritative list of the terms used by